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INTERNATIONAL BIBLE STUDY.

March 2, 1884.——1 *Sam.* XVIII. 1-16.
See last *Guardian.*
March 9, 1884.——1 *Sam.* XX. 32-46.

Saul knew perfectly well that he owed his position to the condescending choice of God; and there was no stronger reason why he should accept it from the Lord than that he should resign his crown when the Lord ceased to favour him. But instead of this, he makes up his mind to hold fast to it and transmit it to his posterity; and he is so betrayed by his deceitful heart as to imagine that he can successfully prosecute this contest with God. His own will becomes his idol, which is simply another way of saying that he was devoted to the service of the God of this world, and prepared to make any sacrifices so that he might please the idol in his breast. We marvel at his fatuity but it is just an illustration of the way in which self biases and beclouds the mind. As God had chosen him, so he had now chosen David, and it was madness to think that God would not secure to David what he had promised him. Saul was determined to transmit his authority to his beloved son Jonathan; and it angered him exceedingly to find that Jonathan was reckless of his high privileges, and more interested in David's advancement than in his own. He thought he was showing a paternal interest in his child, in trying to make him regard David as his rival and enemy. And are there not many parents at the present day who are trying to get the attention of their children fixed upon the worthless prizes of this world, rather than upon the crown of life offered to believers? Are not such to be found even among the professed followers of Christ?

"And Jonathan answered Saul his father and said unto him, Wherefore shall he be slain? what hath he done?"

What crime has he committed that he should be put to death? Has he been guilty of dishonesty? Has he not served his king and country? Has he not been ready to imperil his own life that he may save Israel? His one offence is that he pleases God, and nothing is more unpardonable than this in this world. For this reason Cain hated Abel, and the sons of Jacob hated Joseph, and the Israelites the prophets, and He that made the world was in the world and the world hated him.

"And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David."

Saul did not probably mean to kill Jonathan, but to wound him and alarm him.

"So Jonathan arose from the table in fierce anger; and did eat no meat the second day of the month; for he was grieved for David, because his father had done him shame."

Saul had taken a solemn oath to Jonathan that David should not be put to death, xix. 6. Jonathan was exceedingly angry that his father should perjure himself in this way, and make up his mind to put to death the man whom the people justly regarded as the Saviour of his country. It was his strong love to David, and his keen appreciation of him as the one whom God had chosen for the Leadership of Israel, that made him so deeply resent the course pursued by his father.

He had concerted with David a plan by which he could communicate with him without his father's knowledge. David was to hide in a certain locality; Jonathan was to come there with his attendents to practise shooting with bow and arrows, and by the words addressed to his attendant notify David. David heard Jonathan say to the lad, "Is not the arrow beyond thee," and understood by this telegraphy that he was to flee. But Jonathan found an opportunity of meeting with David without the knowledge of any other, having sent the boy back to the palace.

"David—fell on his face to the ground and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded."

His intimate friendship with Jonathan did not cause him to forget the respect due to him as the son of the King. He was not one that occupied himself much with his own rights and claims, or sought to secure recognition of his own dignity. He was the one whom God had chosen to take the place of Saul, but he left this whole matter in the hands of God, to be brought about in God's good time, by God's own providence, and conducted himself as a simple citizen desirous only of fulfilling the duties of his station. He walked by faith and not by sight. A greater than David, the Son of David, thus walked in Nazareth, seeking no honour and studying only to be helpful to the people there, until the time should come for his recognition as the Son of the Blessed. How foreign should all pride and self-complacency and self-assertion and rivalry be to the followers of the meek and lowly One, who pleased not Himself.

"And Jonathan said unto David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed; and Jonathan went into the city."

There is no abiding union of heart and heart unless the Lord be between the two, even as the vine is between two of its branches. Alas for the love that tries to keep itself afloat on the ocean of life, without Him who is the source of all true love. The second of the great commands is like unto the first, and is indeed just another aspect of it.

Love divine revealed in human hearts takes on such forms as the imagination would not have dared to body forth. In Jonathan and David a problem of supreme difficulty was propounded for love to solve, and it was solved. How could two youths in such different positions, with interests so clashing, forbidden to love each other by the mandate of the king, and by the instinct of self-preservation, one of whom must, in the nature of things, be sacrificed that the other may become king, how shall they be knit together in genuine love? The love of God descending into these two hearts, inspired them both with self-sacrificing magnanimity, and enabled them in honour to prefer one another, and easily to triumph over the fiery darts of the adversary by which he sought to make them doubt and forsake one another.

WEEKLY REVIEW.

—Mr. Reginald Radcliffe has been lately drawing the attention of Christians in London to "the Desirability of reverting to Apostolic Methods in Evangelizing the Heathen." He says that when Christians began not long ago to realize the obligation to make known the Gospel to the heathen, they went out with the old ideas—like Saul with his spear and his shield, not like David with his sling and his stones from the brook.

Proceeding to quote some "simple texts about churches—not people, but bricks and mortar," Mr. Radcliffe, assisted by others, read passages from the opening chapters of the Acts, to show that "the upper room, ready to hand," was the greatest thing in the way of church buildings we read of in early Church history. Christians never appeared to get beyond that rude beginning. In Rom. xvi. 5, we read of "the church that is in their house"—a thing profaned by domestic uses, but ready to hand: a ready-made church; I Cor. xvi. 19, "the church that is in their house;" Col. iv. 15, "the church which is in his house;" Phil. ii., "to the church in thy house." The early Christians never seem to get beyond this; they do not seem either to have had any great ambition to get beyond it. I am unable to find anywhere a church that was not in a house, or to find that a single sixpence was ever expended in church buildings. In Acts xiii. 2, we read of "the church that was at Antioch." We have, surely, good reason to suppose that this was one of these same churches "in the house," and that from this house went forth the first *systematised* missionary effort. It is not the capacity of the walls that is the question; the Holy Ghost can work from a little house, and thence send missionaries to all parts of the world. Go where you will, where the human race is, you can find houses ready to hand, where you may gather little companies in the name of the Lord.

Our readers are aware that we have frequently spoken of the Apostolic example in this matter, and have expressed our sur-

prise that that example has been so little heeded. We think there is reason to believe that the early Christians were content ordinarily to meet in little flocks, easily accommodated in private houses, coming together occasionally and exceptionally when there was some special reason for it. For Christians of Troas to come together, Paul waited a whole week, and then met them on the Lord's Day evening in an upper chamber, on the third floor of a building. There was no ambition to have a conspicuous edifice, or to have any attractions for the outside world apart from that which the Holy Spirit in them would exercise. Now when a few converts are gathered in one place, almost the first thought is, we must have a church-building, and take our proper position among the churches. The few Christians concerned in the initiatory movement of a particular Church that may be living there for 7 or 10 generations, undertake to bear the entire burden of church accommodation for all those coming generations. Why? Because it is stronger, richer, more efficient? On the contrary it is a church in its infancy, and it does not seem at all reasonable that the infant should build for the mature. Where rent is paid for a building, then there is equalization of the burden. Is there not sometimes want of faith in the itching to get rid of the necessity of paying rent? The Head of the Church is the same yesterday, to-day and forever, and He will see that his people have the means of paying the rent. We fear that the God of this world is glad to get Christians shut up in handsome churches, that they may not be living out-of-doors where their light may shine. A great deal of the church-building of the day is out of deference to the architectural and æsthetic tastes of the day.

—Mr. Radcliffe had also something to say about the pastoral charge of the churches, which he thought, should not be left to the missionaries. When a number have been converted in a place, the missionary should choose from among them, certain elders to take the direction, should commit to the more advanced among them the pastoral care of the body, and move on. We do not object to this statement, provided the elders appointed are men really fitted to guide the church. But this means a great deal. The epistles of the New Testament were written for the churches of that time, and they show us how large is the domain of truth into which even apostolic churches needed to be guided. Paul spent three years in Ephesus, two years in Corinth, a good while in Antioch, teaching them publicly and from house to house, with many tears and temptations. We believe however that men are developed by responsibility, and that churches gathered from the heathen should not be left dependent on the missionary. Mr. Radcliffe understands that Paul teaches the elders of Ephesus "not to take anything at all for their labours." What Paul says is this: "Ye know that these hands have ministered unto my necessities and to those that are with me. I have showed you all things, how that so labouring ye ought to support the weak." There are other passages which afford reason to believe that in some instances these elders or overseers received a support from the church. They were not to take or seek the oversight of the churches for the sake of the emolument, and it was not expedient that this should be of a nature to excite cupidity, or lead men to question the disinterestedness of the pastors. These overseers, Mr. Radcliffe points out, are to be men who have given evidence of their fitness to lead Christ's flock by the successful government of their families. A very simple test, but a very important one, and one that ought never to be lost sight of in appointing Native or other pastors. Paul asks, "If a man know not how to rule his own house, how shall he take care of the Church of God?

Mr. Radcliffe also read from Jas. ii. 5 and 1 Cor. i. 27, to show that in the early Church overseers were not chosen for their worldly position, but for their spiritual gifts and graces. How proud we are in England of our correct speaking, and how we despise those who are unlearned, who deal in provincialisms and bad grammar, and leave their "h's" out of place. We say: How can God use such men?

In India, missionaries will be tempted or urged to recommend the best educated convert for the office of pastor; but it is by no means evident that because he had special scholastic advantages and has improved them, he is best fitted for a leading position in the church. Where high culture is associated with lowliness of mind and genuine piety, it should of course be no bar to pastoral work.

—The Rev. Dr. Geikie, author of the Life of Christ, and Vicar at Barnstaple, during the Week of Prayer took part in a meeting for united prayer with Christians of other denominations. He was immediately assailed for it by a neighbouring clergyman and the Bishop was requested to call him to account for it. Dr. Geikie thereupon says:

"I do not envy those who would narrow the Church of Christ to adherents of Episcopacy. I believe in the Holy Catholic Church, which my Prayer-book tells me is "the blessed company of all faithful people,' and say with St. Paul, 'Grace be with all them that love our Lord Jesus Christ in sincerity.' Like him, also, I would 'withstand to the face' St. Peter himself, if while at one time professing brotherhood with all Christians, he at another 'withdrew and separated' from all friendly recognition of them in even so Christ-like a relation as union in prayer to our common God. Away with such Judaising! It is a disgrace to religion; an insult to Him who prayed that all his people might be one; a cruel wrong to the Church of England by alienating from it the sympathies of half the population of Britain: an affront to the 'Holy Catholic Church,' by an insolent excommunication of all but the approvers of one form of Church government. I refuse to denounce those who, while they may not follow with me, are acknowledged by Christ Himself as his servants by the grace given them to 'cast out devils in his name;' for it is quite certain that this is done by other communions as well as mine."

—If men are to be encouraged to shoot at potatoes placed on their wives' heads, a good many may be trying their hands at it. If they happen to kill the wife they can console themselves by marrying another. An individual known as Capt. Austin—known in Bombay it appears, where he attempted to commit suicide—was performing in this way before an audience at Leicester, and happened to shoot his wife in the head and not the potato. He could not import enough of danger into the experiment without lying down to fire. There is a possibility of her recovering, though the wound is 3 inches long. And we are not barbarians!

—The *Indian Chr. Herald* has a long article on "Brother Ram Chunder Bose and his Work," just now in Calcutta on his way to America, whither he for the second time proceeds as lay-delegate of the N. I. Conference to the General Conference of the M. E. Church meeting in Philadelphia in May next. The *I. C. H.* considers however that Mr. Bose goes rather as the representive of the whole Native Church of India. It calls attention to the remarkable nature of Mr. Bose's work of late years, lecturing to educated Natives in all parts of India in the only language which they have in common, the English, on questions of great interest and concerning which they have been very free to utter their own opinions and speculations. No one else, it is thought, has felt himself called to prosecute such a mission as this, and it may be doubted if there is any one else so well fitted to undertake it. Mr. Bose says:

I believe I have been prepared for and called to this work, and I am determined to devote the closing days of my life to it, whether the path before me be smooth or rough.

—Mr. V. B. Kalokhe writes to us to say that having heard that some impute to him the authorship of a wretched Marathi pamphlet entitled Anjan, he wishes indignantly to deny that he has any part or lot in the same, and hereby repudiates all such imputations.

—The Rev. W. Williams, lately connected with the S. P. G. Mission in Western India, has joined the Cambridge Mission, Delhi, which is said to have now a force of ten, less one, Rev. E. Bickersteth, now at home on sick leave.

—There can be no question now that *there is a very serious disagreement—to put* it mildly—in the body that looked up to the late Chunder Sen as their leader. In our Epitome will be found an account of a meeting at the Brahmo Mandir, convened by Baboo P. C. Moozoomdar, and protested against by the son of Chunder Sen and by eight missionaries. Mr. Moozoomdar has, meanwhile, resigned his situation as secretary.

—The *Indian Witness*, noticing our remarks on the abiding of the Spirit, says:

As a matter of fact, however, the average Christian of our day is destitute of these fruits of the Spirit, at least in their normal measure, which indicate the Spirit's presence, and it does not satisfy such a Christian to tell him that he *has* the Spirit already. He reads in the New Testament God's command for him to be "filled with the Spirit," knows he is not filled, and knows of no way of obeying the command except by asking the Father in the name of the Son to fill his heart with the Holy Ghost. Not many prayers are recorded in the Epistles, but the Bible is full of illustrations of prayer for the Spirit. "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

All this is true. The Spirit of God is feebly manifested in Christians because of their inadequate faith, and their neglect of the truth through which the Spirit reveals himself in us, and also, we think, because they often lose sight of the fact that an omnipotent Spirit dwells in them. Look at Paul's statement: "He, who is able to do exceeding abundantly above all we can ask or think, according to *the power that worketh in us.*" Our contemporary adds:

There is an important truth, underlying the *Guardian's* position The Spirit has been given for all time. He has inaugurated a per-

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manent era, and abides as a permanent Comforter among God's people. It is no longer needful to have a ten days' period of waiting, in order to receive Him. Peter and his company could not claim Him as a present gift until He had been manifested, and hence they had to wait. It was not so at Samaria, or Cesarea, or Ephesus. There was no ten days' waiting at those places, and hence we think they err who in our day urge Christians to imitate the disciples at Pentecost. The Holy Spirit is an immediately present gift, a permanent heritage, and believers should be instructed to apprehend Him by faith through the Lord Jesus Christ. The river of water of life seen in vision by John, is but another name for the Holy Spirit forever proceeding from the Father and the Son, and "whosoever will" may at once receive Him freely.

We will try to state in a word what we have in view in our remarks about the abiding Spirit. We often hear Christians pray for a revival, for a holier walk, more complete victory over sin, greater usefulness, as though all this were to be brought about by something that God was yet to bestow, and as though nothing could be done till it should please him to bestow the blessing. But God *has* given us all things that pertain to life and godliness, we giving us the Holy Spirit. We are responsible now to utilize what God has bestowed and be what God would have us to be. Let any one look through 1 Cor. and see the changes rung on the words, know ye not?

—We have been asked to furnish an exposition of the parable of "the labourers in the vineyard," Matt. xx. 1-16. We do it in few words. A good many years ago we wrote expositions of all the parables, but do not remember in what volume of the *Guardian* they are found. Notice the words that precede, xix. 27-30. When the rich young man went away sorrowing, Peter remarked that they (the apostles) had forsaken all; what were they to have? What would the hundred fold more be in their case? Our Lord tells them of the position of distinguished usefulness and honour to which they would be advanced; and then, thinking of something that would occur in their earthly apostolate, he warns them by the parable that follows to dismiss the idea that they are laying God under obligations by their present service. What if he should bring into the very foremost place of influence in the church of Christ, a man not at all connected with Christ in his earthly ministry, in fact, a man who, years after the resurrection was a most bitter enemy of his Church? Let them lay to heart the teaching of this parable, that their service and fidelity are not to deprive the Master of the liberty of bestowing his grace as may seem best to him. What if the last should be first? The latest to submit to Christ be the most successful and useful of the apostles? Doubtless, the parable had its effect upon the eleven, and they cheerfully consented that God should do what he would with his own. This principle is often illustrated in our own day. Men are brought to Christ in some great revival who immediately attain to singular influence, and grey-headed servents of the Lord who have been praying and labouring for many years look on astonished, yet without envy, knowing the doctrine of grace. Moody, who had to wait a whole year for admission to the church, because of his ignorance, soon reached a position of influence not dreamed of by the ten thousand well-educated ministers over whose heads he was raised.

—In reply to the question, What is the Gospel? the *Christian* acknowledges the receipt of 64 replies, "greatly varying in length, in clearness and in accuracy." One of these, to the effect that the Gospel is the Declaration of the Kingdom of God, is, in the *Christian's* judgment, the most comprehensive and exhaustive that can be given. The Gospel is glad tidings of salvation through Jesus Christ, offered by God to sinners; but it is not considered good tidings except by those sinners that recognize their need. The great bulk of mankind have no such consciousness of moral ruin as enables them to greet the offer of salvation as glad tidings; on the contrary, there is nothing in the way of religion so much detested among men. This opposition makes it impossible for them to appreciate what Christians deem evidence of its divine origin, and we see the importance of the Scriptural arrangement that it should be accompanied by undeniable signs and wonders. Rebels do not hail with gladness the announcement of the King's gracious approach, until they have discovered their inability to resist; then, they will listen to a declaration of his pardoning mercy. In the beginning of this dispensation, the attention of men was powerfully arrested by the spectacle of a church whose members were filled by the Spirit and in whom the Spirit manifested himself by many diversified and wonderful gifts, including tongues, gifts of healing, prophecy &c. &c. and also by an extraordinary mutual love so that no man counted any thing his own. The Gospel of apostolic times was an invitation to come to the Saviour who reigned in such a church as that. Where is such a Gospel to be found now on the earth?

—Some three or four years ago we made mention of an itinerant Native Christian preacher named Robert Michael, who claims to have received a call to go from place to place all over India, proclaiming salvation through Christ, and subsisting on whatever is voluntarily given him. He has been for many years engaged in this work, going from presidency to presidency and from province to province. We have now received from him a postal dated Jawalapur, near Hardwar. He has been to Peshawur, and expects to traverse the N. W. Provinces on his way southward. It may be remembered that a relative of his found fault with us for favourably noticing the course pursued by this Native brother. At all events here is a fact that deserves to be noted for the good name of the people of India who have every where permitted this unprotected and solitary preacher to go and come not only without serious molestation, but supplying all his wants.

—The last number of the *Liberal and New Dispensation* has an article headed "Our Confessions" which tells us that Keshab Chunder Sen, during the last year of his life lost all confidence in his followers:

> In different forms and at different times, but always in unmistakable terms, he made us understand, during his last stay on the hills, that he was no longer required here, inasmuch as we proved incapable and decrepit to grasp his religion. He actually lost all hopes about our further progress and therefore he left us, so abruptly, casting us in remorse and extreme sorrow.

Chunder Sen was continually imagining and studying to suggest parallels between himself and Christ, and it is this alone that furnishes a clue to much that is strange in his life. Christ said to his disciples, How long shall I be with you and suffer you? Have I been so long time with you and yet hast thou not known me? So Chunder Sen mourns at last the failure of his professed followers "to understand and follow him." But Jesus promised his disciples the Holy Spirit by whom they should be guided into all truth, and by whom they and He should be more intimately united than ever before.

—Mention is made in the same of the ceremony of washing the feet of disciples, instituted by Chunder Sen three years ago. The apostles of the New Dispensation one after another sat down and had their feet washed by a deacon of the Mandir; Chunder Sen finally drank of the dirty water in the basin. This is the disgusting way in which Hindu disciples show their veneration for a Brahmin or other Guru, and this is a good specimen of the way in which Christianity and Hinduism were made to kiss one another in the "New Dispensation."

—A. A. wishes us to ask and answer the question, Why am I a Christian? We have abundantly answered this in the Reminiscences. We now answer it in a word: Because Jesus Christ is the Way, the Truth and the Life; the Way by which alone there is reunion with God, the truth by which we are delivered from falsehood, and the Life in whom we have eternal life.

—It is believed that an important discovery has been made regarding the cause of cholera and means of its propagation, by Drs. Koch, Fischer and Gaffky in Calcutta. These gentlemen, despatched by the German Government, first to Egypt and then to Calcutta, found in both countries bacilli in cholera subjects; and found these same organisms in a tank in Calcutta, in the neighbourhood of which there had been a good many cases of Cholera. The next thing for them to do is to furnish us with signs by which the presence of this deadly creature can be apprehended in wells and tanks, by common people.

A sort of Agnosticism has prevailed among the wise men of the East, of late, with regard to the generic cause of cholera, as though it were quackery to pretend to know anything about it, or suppose it knowable, and it was perhaps necessary that our Teutonic friends should come over and help us to find out the facts, if facts they are.

—The Rev. Dr. Butler is, with his family about to leave India, and is expected in Bombay the beginning of next week. Our readers will observe in another column the announcement of a Lecture to be delivered by him on Wednesday next, and we heartily recommend all of them that can, to be present, for we can assure them that the impressions made by his account of the emancipation of the Mexicans are such as exercise a quickening influence and abide long in the memory.

—Some fifteen or twenty years ago we were hearing a good deal of a Ship *Aurora*, for endeavouring to destroy which (near Bombay) some parties spent a good while in prison. Is it the same *Aurora* that kindled her own funeral pyre on the Hooghly the other day? The latter is said to have been 30 years old.

—Dr. Whitney, missionary of the Am. Board in Fuchau, China, passed through Bombay with his family this week, on his way to America. He is a medical missionary and reports 100,000 cases treated in the mission hospital and dispensary, in seven years. He has treated many for the Opium habit, and reports 2500 of these cured. A Chinese lady accompanies the party on her way to America where she proposes, after learning English, to study medicine and (after ten years) return to China to labour among her countrywomen.

—For the next ten days we shall have the affliction of the Holee festival.

—A friend sends us a slip entitled A Cure of Cholera, said to have been discovered by a Rev. Dr. David Robinson. It is not however accompanied by any evidence that it has been successfully used, and we feel some diffidence about publishing it:

"On being attacked, let the patient place his feet in hot water, and at the same time commence drinking hot water, either pure or in the form of light black tea, having wrapped himself in blankets. Before he has drunk three quarts of the hot fluid its effects will be seen."

—An interesting meeting of the Free Church Presbytery of Bombay was held on Monday evening last. Reports of a most satisfactory kind were received from Commissions appointed to hear the trials for license of four students of divinity, who had completed a course of three years as prescribed by the presbytery. Their names are Messrs Timothy and Samuel Biwaji, Nagpur, and Messrs David Ganpatrao, and Madhawrao Nikambe, Bombay. With the sanction of the Home Committee the presbytery proceeded to license two of these students, viz. those in Bombay to preach the gospel in the presence of the native church congregation of Bombay and agreed to meet on an early day to license those in Nagpur. The Rev Dhanjibhai Nowroji as moderator presided, and read the fomula of doctrine, and put the usual questions. These being answered satisfactorily the students were after a suitable address licensed.

After prayer the licentiates received the right hand of fellowship, and signed the formula. We trust that the blessing of God may attend these brethren, and that they may soon be settled as pastors over native churches.

NOTICES OF BOOKS AND REPORTS.

"Replies to the Letter of the Bishops." The is in Marathi and deals with the Marathi version of the Anglican Episcopal letter, and is designed to guard Native Christians against the erroneous positions or assumptions of that letter. One of these replies is by the Editor of the *Sutyawadi* and the other by the Editor of the *Dnyanodaya*, and the appendix contains some other testimony bearing on the subject. The pamphlet is sold at 2 annas: Anglo-Vernacular Press.

The Report of the Native Church, Orphanage and Mission Work of the Free Ch. Mission, Poona, notes the increase of agency and of aggressive effort. Membership of Native Church, 109. Baptized last year, five adults, one of whom was a Mahomedan of middle life, Mahmud Hoosein, and two were girls of the Zenana Mission of the Est. Ch. of Scotland. The membership continues to embrace the Christians connected with the two Presb. Missions. Three elders were ordained. Sabbath-school, 89. Contributions of the Native Church, Rs. 408. A tour was made in the districts in November, and some brief notes of it are given. Saswad and Patus are now occupied by Native agents. Boys' Orphanage, 25, besides day-scholars. The attempt at Industrial Education has been attended with gratifying success, and the Press has been kept well at work.

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SATURDAY, MARCH 1, 1884.

APOCALYPTIC SKETCHES. LX.

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever." Rev. xx. 16.

Fire came down from God out of heaven and devoured the hosts who were arrayed against the holy city. God is a consuming fire. When his will is clearly revealed as the will of the Omnipotent, All-wise and Ever-blessed God, every finite will must either lose itself in that Sovereign will, or be forever scorched and tormented by that Will. God's word is a fire, when it is consciously the word of the immutable King of kings. The fire that comes down from heaven is probably that which makes the lake of fire. The brimstone is the fuel of the fire, perhaps; the pride, the self-will that hinders the full surrender, and at the same time torments the heart where it reigns; for there is no torment like the clashing of an unsubmissive will with the Will of an infinitely perfect and loving Being. Yes, even the revelation of his love is tormenting to the soul where self is enthroned, being such a tremendous condemnation of all self-love. The beast and the false prophet represent systems; does the devil here represent a system or a person? Both perhaps. The judgment of a system is a judgment of all in whom this system is enthroned. Still what is particularly spoken of here is the judgment of a system, the judgment of corrupt Christianity. We have found in this book that one of the appalling features of the accommodated system of Christianity that has had so much vogue in the world, is that it seeks to make itself Catholic or universal by its missions to the nations, preoccupying them with a false conception of the Gospel, so that when the true is presented they turn from it with scorn. But when once the judgment of God has been executed, the servants of God can only regard it, thenceforth forever and ever, as enveloped in the flame of the divine condemnation.

"And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them." We have at length the glorious manifestation of the Lord of all, eclipsing all that has been known as glory and extinguishing it. A throne is a symbol of kingly pre-eminence and authority; a symbol and no more. The fact of Christ's infinite exaltation, the fact that "all rule and all authority and all power" have been put under his feet, (1 Cor. xv. 24) will then take possession of the conviction of each one. And the thought of the divine supremacy will not be of a God far away in a distant heaven; his omnipresence will be apprehended. The learned men of the age survey the universe, and tell us of its inconceivable immensities, and at the same time report that they have found no evidence of a personal God any where; they laugh to scorn the *a posteriori* argument, the argument from design, and assure us that they have carefully interrogated all existences and not one of them has anything to say concerning a God. But in the day here indicated, creation testifies of nothing else but Him, averring that apart from him it has nothing worthy the name of existence. God is all in all. Christ, by whom all things were made and by whom all consist, is seen inheriting all things.

"And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which was the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." 12.

All that have ever had moral and spiritual life upon this earth, find themselves in the presence of the glorified Christ, and are made profoundly conscious of the difference between him and them, and all this difference is sin. For this glorious Being was a man, who contendedly abandoning all ideas of finite merit, found all merit and all goodness and holiness and righteousness and wisdom in God, and lost himself in God, so that God was *apocalypt* (unveiled) in him. And this glory Christ gives to his disciples; "the glory which thou hast given me I have given them." At the right hand of Christ is one who was once a sinner, dragging down to ruin all that was within his reach. Apprehended of Christ, recognizing his own utter ruin, he received power to become the son of God and joint-heir with Christ, and the glory of God rests upon him as upon his Redeemer, and sinners of all climes and all ages, looking at him, find the measure of their sin in the great moral gulf that separates them from the place reached by him through.

"The books were opened." Memory is defective and treacherous; but when a past event is in black and white, its testimony cannot be silenced. The meaning is that the past shall be reproduced in its true colours, stripped of all the gloss which the deceitful heart and the deceitful world put upon it.

"Another book was opened, which is the book of life." When a man turns to Christ, he is convicted of sin, his past sins are brought home to him, he is condemned by them and acknowledges his condemnation, and by faith in Christ who bore them in his own body on the tree, is absolved from them fully and forever. The books are then closed so far as he is concerned and his name is then entered in the book of life.

The dead are judged according to their works. Not according to their professions' not according to the church they belonged to, not according to their intentions, nor according to their feelings, but according to their works. See Matt. vii. 24-27, xxv. 35-46.

STRAY COMMENTS. XIII.

"He that overcometh," &c., Rev. 2. There is an intimate connection between the entire conversion of a single soul to God, and the

entire conversion of the world. Whenever a soul shall be seen perfectly redeemed to Christ, then it is manifest that the conversion of the world is at hand. Such a soul shall be perfected in faith; and faith has the promise of a redeemed world. This is the victory which overcometh the world. All things are possible to him that believeth (all things). According to our faith, are its results; and perfect faith is followed by perfect results. I long since prayed that I might have the greatest faith in the world. To have it, I must go through the greatest trials. Even supposing that faith could be developed by prosperity by sunshine and genial winds, still it must go through a wintering process. How interesting and complete the analogy afforded by nature. A tree springs upward under the fostering influences of spring and summer. It shoots forth branches, put out leaves, and looks as though it were on the very verge of perfection. Then comes autumn; and it struggles through a season of doubt and wonder and fear. But one by one its leaves are stripped away, and it soon stands desolate, to bear the brunt of a long winter of storms and snow and ice. Every thing then looks hostile. All nature seems leagued against it. The frozen ground refuses every particle of moisture. The once genial breeze now comes like a furious giant sworn to uproot it. The clouds rain ice and snow upon it. The sun for the most part is hidden; and when he appears, is seen only far away to the south, imparting no heat, and only aggravating the other circumstances, by the suggestion of what he once was. But this season does not last for ever, nor does the tree utterly die. Some slight revelations of approaching spring, enkindle hope again. Slowly and fitfully, nature becomes propitious once again; and the tree puts on a fairer and better robe than that which had been torn away. It finds itself the stronger, the larger, the richer for all its previous privation. It rejoices now that it has died with nature to share in the glory of nature's resurrection. It goes onward, grateful and exultant towards maturity. It looks forward to the last days of September with confident expectation that it shall then be full of fruits. But lo; it meets with disappointment, and the autumnal winds arising, suggest the alarming thought that there is to be another winter and another death. And in fact the ruthless sun is seen day by day receding towards the South. And thus winter after winter comes alternating with the summers. And sometimes in the spring comes a frost; or in the summer noxious winds, or insects! until at last the tree learns to expect nothing better than death at every moment, or rather to realize with resignation that its condition is such. At the same time, experience nourishes hope. It has passed through so many and so severe winters, that even in the hour of deepest desolation, it believes in a coming deliverance. And the greater the ordeal it passes through, the higher rises its conception of what that great end is, to which all this is but a preparation. We have the sentence of death in ourselves. As chastened yet not killed. Bearing about in our body the dying of the Lord. Let him take up his cross daily and follow me. When we are tried, we shall receive the crown of life. Finally, the tree is loaded with fruit, giving seed to the sower, the seed of a thousand similar trees, and food to the eater.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—"The people that do know their "God shall be strong and do exploits. Dan. xi. "32." Blessed is the man that trusteth in the "Lord, and whose hope the Lord is. I the "Lord search the heart, I try the reins, even "to give every man according to his ways, and "according to the fruit of his doings, Jer. xvii. "7. 10." are a very few of the many comforting and encouraging assurances of God to all who will—not simply hear, but,—do God's most holy perfect will.

To the sanctified believer, the misinterpretations and denunciations by the *half saved and unsaved* serve but to the exercise of that healthful influence portrayed in 1 Cor. xiii. 6, 7, to the glory of Jesus, who "abolished in His flesh the enmity, even the law of command-"ments contained in ordinances; for to make "in Himself of twain one new man, so making "peace. Eph. ii. 15."

Kane tritely observed, "There is no doubt "that vanity is one principal cause of infidel-"ity"! Is this not as true to-day as ever it was? and will not such in all probability be likely to continue as rampant, as "The lion rampant shakes his brindled mane. Milton." "until the times of restitution of all things." Acts iii 21.?

I know of no other body of believers where the desire for, and the obedience to, the truth as revealed in God's holy word is greater than with the derided—misjudged and condemned "S. A."; in support of which assertion, I, as their Secretary in India, invite Mr. C. Stolz and the public to peruse the "Army" publications—attend its open and indoor meetings—and study the holy living of its members, when a judgment of Milton,—

"Satan stood...confuted and convinced
"Of his weak arguing and fallacious drift,"

will be the inevitable result.

Yours beloved in Christ,
25/2/84. "Servus Servorum Dei."

P. S.—Permit me to recommend to such as who may not have seen it, a pamphlet by Rev. James Fall, "The S. A., and the secret of its success." It can be had of the Religious Tract Society, 13 S. S. Andrew Street, Glasgow, for one Penny.

FOR WHAT IS BAPTISM?

Dear Bro.—In your Weekly Review of Feb. 16th, I find a very suggestive reference to many human symbols, beginning with the "broad phylactery" of the Pharisee and ending with the conspicuous uniform of the Salvation Army. All these emblems have some design or significance supposed to be in harmony with the objects of the respective bodies that use them. Baptism, if only regarded as a symbol, has a divine significance which I have looked in vain to find any of your correspondents emphasizing The failure of religious teachers to call attention to the Scriptural design of baptism has undoubtedly caused many to treat lightly and even neglect entirely this divine symbol.

If, as is generally taught, baptism is a non-essential, and we can be saved as well without it as with it, then we may very properly turn this subject over to those who have time and inclination to cling to mere forms and to debate modes and ceremonies. Nay more, we ought to give ourselves wholly to the essentials, when souls are perishing and eternity is drawing near. But, *is baptism a non-essential, and has it any relation to our salvation?* I hope your correspondents and readers will note two things for which no man is responsible.

1*st.* Jesus was himself careful to be baptized. He commanded it in the great commission which embraces all the world. The Apostles of Jesus—His ambassadors—commanded and practiced baptism among Jews and Gentiles. These facts ought to forever forbid any one saying baptism is not essential.

2*nd.* Where is the place of baptism and what is its use? Jesus placed baptism *before salvation*,—and never after it. Hear Him; "He that believeth and is baptized shall be saved." Mark 16 : 16. He did not say, "He that believeth and is saved may be baptized." The Holy Spirit said on the day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ *for the remission of sins*, and you shall receive the gift of the Holy Spirit." Acts 2 : 38. God directed Ananias to say to praying Saul of Tarsus, "why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22 : 16. Now I ask, is faith essential and saving? Is repentance essential and saving? Is baptism essential and saving? The same voice that says yes to one says yes to all. That voice does not say baptism *alone* is an essential or saving ordinance, any more than faith *alone*, but faith, repentance and baptism are the divinely appointed conditions of salvation through the blood of Christ and of receiving the gift of the Holy Spirit.

Moreover, as Christians, we are taught of the Lord to regard baptism as the act, in connection with faith, by which we put on Christ. "As many of you as have been baptized into Christ, have put on Christ." Gal. 3 : 27. We are taught that baptism has something to do with our being saved. "The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh but the answer of a good conscience toward God by the resurrection of Jesus Christ." 1 Peter 3 : 21.

That human institutions, such as you mention, should have human symbols is appropriate, but when we substitute these human symbols to the neglect of the divinely appointed, we bring upon ourselves the odium of making void the commandments of God that we may keep the commandments of men. Mark 7 : 7.

"The Kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit." Baptism belongs to the righteous things of the kingdom, for when Jesus was baptized He said, "Thus it becometh us to fulfill all righteousness." In like manner may we obey all the commandments, for such shall have right to the tree of life and shall enter into the city.

Praise the Lord for this free salvation and this glorious hope of entering into His everlasting kingdom. "Whosoever will, let him take the water of life freely."

G. L. Wharton.

Hurda,
Feb. 23, 1884.

Dear Sir,—The *Bombay Catholic Examiner* (quoted in the *B. Guardian* of 26/1/84) need not try to persuade its readers that the recent visit of the Imperial Crown Prince of Germany to the Pope indicated "a full recognition by Germany of the sovereign rights of the Holy Father." The Hohenzollern dynasty know too well the inestimable blessings of the Reformation for Protestants, as well as for papal countries, to stoop down to such a recognition. Papists and Krypto-papistical ritualists may continue crying down the reformation as "the 300 years' Babel" until they are hoarse, those blessings are and will ever remain facts shown by history, which can at any hour be brought to light in detail. For the present let me but ask open and Krypto-papists to hear and ponder what one on their side, Pater Hoffbauer, prior of the Redemptorists (*d.* 1820) says: "Ever since I have, as Papal delegate in Poland, become well acquainted with the state of Roman Catholics in Poland and am able to compare it with that of Protestants in Germany, I have come to the conviction, that the separation of the latter from the (Papal) Church is due to their intense desire to lead a life of piety. The reformation is, by no means, due to heretics, nor to philosophers, but to men who deeply felt the need of a religion of the heart.—I have said so in Rome to Pope and Cardinals, but they heeded not my words, and continued to ascribe the movement solely to hatred of religion." Thus spoke the upright Prior 60 years ago. Since then has arisen a different sort of writers, who seek their glory

in vilifying the reformation and scandalizing the Evangelical Church with wanton and hateful epithets, which they use against it; and the pope, although he must know better from his own archives, opens the sluice of maledictory terms from time to time.

A worthy German Catholic (Banmstark) says of the class of writers just referred to: "It is a distressing sign of Catholic science and literature in our fatherland, that such a fuss was made about a book (Jannsen's book against the reformatiou), which has done nothing but warmed up those one sided, false and exaggerated statements, the falsity of which has long ago been shown."

These are voices of the ultramontane press. —Now, with history behind him and writings like Jannsen's and such like, along with the frequently repeated cursings of the Curia before him, the Imperial Crown Prince's visit to the Vatican was but the token of willingness on the part of the Prussian Govt. to do all it can reasonably be expected to do towards the establishment of peace between the Prussian State and the Roman Catholic Church in the same.—The future steps of the Prussian Govt. will depend upon those of the Pope. If the latter sticks to his "non possumus" as he is wont to do, and as, indeed, he must do as long as he claims a jurisdiction over every Christian man by Divine right, and considers every non-papal minister of religion as a wolf in sheep's clothing, and every deviation from his pontifical will as damnable heresy—he will still have to learn that there is on the side of Protestants also—a most decided.

NON POSSUMUS.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Sunday Services at 11 A. M. and 6 P. M.

The Rev. J. E. Abbott will preach next Sunday evening—the 2nd inst.

"MEXICO. The heroic struggles of an enslaved people to throw off their chain." The subject of a Lecture to be delivered in the Grant Road M. E. Church on Wednesday evening, March 5th, at 8 o'clock, by the Rev. Wm. Butler, D. D. for twelve years a resident in the land of Cortez and Montezuma.

To those interested in the growth of a sister nation, her contest with and overthrow of the Inquisition and the advance of Christ's Kingdom in the ends of the earth, this lecture will certainly furnish a rich treat. Admission 8 annas. Tickets can be had at the Tract Society's Depôt.

RECEIVED for Gospel Hall, Picket Road, from Mrs. F. Rs. 5; G. B. 5.

RECEIVED for House of Hope, Anon. Rs. 5; from Mrs. E. 20.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

SATURDAY, FEBRUARY 23.

—Convents are fast becoming extinct in Portugal. Fifty years ago a law was passed in that country abolishing monasteries, and at the same time it was forbidden henceforth to receive any more nuns into the convents than those admitted previous to the passing of the law. The result is that there are now only 175 persons in the convents, and these are spread over 68 establishments. These persons are fast dying off, the youngest at present being from 60 to 70 years of age.

—The Bombay correspondent of the *Pioneer* writes:—"I think most people who care about the matter will hear with some indignation that the Bombay Public Works, in giving effect to Mr. Cama's liberality in finding the money for the erection of an hospital for women and children, mean to combine the useful and the beautifnl in such proportions, that the hospital will contain only forty beds, each of which may accordingly be put down as costing Rs. 4,000.

MONDAY, FEBRUARY 25.

—Mr. Cooverjee Rustomjee Mody, one of the old Elphinstonians, died at his residence in the Fort, at the age of 63 years, on Saturday morning last. Mr. Mody was one of those scholars who flourished with men like Mr. Nowrozjee Furdoonjee and Mr. Sorabjee Shapoorjee Bengallee, and was for a long time the editor of the *Vidaya Sagar* and the *Jagat Mitra*, Guzerati magazines, started under the auspices of the above-named two gentlemen, respectively.

—*Times of India*: "A Member of the Bombay Committee for the Calcutta International Committee," who will be readily recognised as the most energetic member of all, sends us a very strong letter protesting against the acceptance of M. Joubert's offer "to undertake the organization and management of an Exhibition in Bombay." We should only, he maintains, be "befooled" as Bengal has been. We should have to pay for the buildings, the executive, the cost of arranging the exhibits and printing the catalogues, and then M. Joubert and sons "will stand at the turnstile and receive the money." But with this brutal frankness M. Joubert's offer does not look very tempting, and our correspondent advises the Bombay Committee to obtain the advice of the Calcutta Executive Committee as to whether M. Joubert's services are really necessary. The advice is timely and sound, and should at once be turned to good account. It is ludicrous to suppose that we can, even with Mr. Joubert's assistance, start anything like an International Exhibition by November next. The Calcutta International Exhibition took eighteen months instead of six, and has, as an Exhibition, been a failure because the time of incubation was far too short.

—Same; Kolhapore, 23: The news of the Government of India having sanctioned the adoption of Yeshwantrao *alias* Baba Saheb, aged 9½ years, (son of Jaysingrao Aba Saheb Ghatgee, Chief of Kagal and Regent of Kolhapore, son to his late Highness Shivajee Maharaj, fourth) as successor to the Kolhapore Gadee, having been received here by a telegram from Government, it was communicated to the Raness by the Political Agent yesterday evening. Great rejoicing was felt in the palace, and sugar was distributed in token of delight.

—News of a melancholy polo accident reaches the Allahabad paper from Jhansi. Surgeon A. Hickman, M.D., while playing in a match there last Tuesday afternoon, was thrown heavily in a collision caused by his crossing another player, and died the same night at 11 p.m., having never recovered consciousness.

—Prizes were distributed on Friday afternoon, in the Town Hall, to the successful pupils of Cathedral Choir School. The Hon. J. B. Peile presided, and there was present a large and influential gathering of European ladies and gentlemen.

—Christian: From various quarters the good news comes that the thraldom in which Popery has long held Spain is being more and more loosened on all sides. Senor Castro in an article which appeared in *La Luz*, and which has been translated into English, thus refers to the fact:—

"Throughout Spain, Romanism exhibits many plain and unmistakeable signs of disintegration. Tired of unbounded tyranny, the people either chafe unde Papal bonds, or break away from them altogether. No longer satisfied with bitter complaints and sharp remonstrances, which neither correct flagrant evils nor send relief, they declare open and desperate rebellion against the church, and in a thousand ways illustrate their hatred of sacerdotal pretensions. In some provinces, civil burial associations secure freedom from priestly intervention, their members increasing as people decline the risk of being denied absolution *in extremis* and church sepulture. Anti-religious societies spring up in every direction, and those newspapers which direct the fiercest onslaught against Romanism obtain the largest circulation."

—Anne Wilkes in the same: Our effort to help the lost has been in progress since July 1878; a large number of poor and unhappy women, of all ages, have been helped on the open system. Each single case has been treated on its own merits, not according to a hard and fast rule. They have been kept till found fit to go out and earn honest bread, not longer. The records of the work show that many are known to be saved from the most dreadful fate that can befall woman.

For the first two years the work was done entirely in Kerbey-street; then The Elms, Walthamstow, was taken, and has been kept full for three years and a half. The use of the fine country house and nice garden has proved what can be done in a "short home" for women who have the will to reform. The growth of the work and other reasons have caused the committee to decide on making a change. I have left The Elms and returned to Kerbey-street to carry forward the work there.

TUESDAY, FEBRUARY 26.

—Dr. Blanc in the *Bombay Gazette*: Diseases are contagious in various ways, some, like cholera and enteric fever, indirectly, some, like small-pox and typhus, from direct contact with the sick, but all of them are contagious, the mode of contagion alone being different. Every one accepts that enteric fever is communicated through its discharges, and that sewer-gas, water, milk, or food impregnated with the same will cause the disease to be reproduced in others, quite as surely as the scab of a smallpox pustule or the direct virus inoculated under the skin will reproduce the disease in a person so inoculated. Cholera is contagious in the same manner as enteric fever; in both cases you can nurse and tend the patient without fear of the disease being communicated. The poison, as in enteric fever, lies entirely in the discharges, and those at a certain stage of development, if introduced into the system through water, food, or air, will reproduce the disease here also.

—A French military writer, commenting on the effective of the standing army, which for this year consists of 518,642 men and 113,334 horses, makes such reflections as these:—"But in the event of a mobilisation, the twenty classes of the army—*id est*, all the able-bodied population from twenty to forty years of age—would be called up; also all the horses necessary to complete the cavalry, artillery, and military train would be requisitioned. What figure does all this represent? Five classes of the active army, 704,714 men; four classes of the reserve, 510,294; five classes of the territorial, 582,523; six classes of the territorial reserve, 625,164: total, 2,423,164 men.

—Total mortality by the earthquake in Ischia, 2313.

—Wm. Sinclair, Engineer, was killed by falling into the P. & O. Docks at Mazagon.

—In the first year of Lord Ripon's viceroyalty his peregrinations and those of his Coun-

cillors' cost the country no less than £90,856. while the travelling expenses of all the local Governments during the same period was £20,888.

—The *Rast-Goftar* (edited and supported by Parsees) lately published the following: Under the ironical heading of "A Grand Exploit!" the *Rast Goftar* ridicules, in the shape of a graphic narrative, what it calls a sad commentary on the pretended civilization of the modern Parsees. The description comprises proceedings of a very strange character on the part of the Parsee priests who have dissented from the great fire-temple in Bombay owing to ceremonial contentions, which have ended in a police case now pending. The dissenters, it is said, have at a cost which, according to the *Rast Goftar's* computation, cannot amount to less than Rs. 1,000, sent for, from the Nowsareee fire-temple, the *alats* or the articles and implements for use in purificatory ceremonies of the Parsees. The *alats* are comprised in a few simple things some of a not very agreeable nature, but highly coveted and prized by the orthodox, and the trouble and cost are simply incurred in their carriage by land and on foot all the way down from Nowsareee to Bombay without crossing a single river or streamlet or without breaking the journey anywhere by taking up the railway. The *alats* consist of sealed pots of cow's urine and certain charmed ashes from the sacred fire at Nowsaree, together with vessels to contain them and large wooden spoons to mix up these not very savoury materials during ceremonies of purification. Each fire-temple possesses a highly valued sacred bull, all white, a black skin being prohibited by custom, and a single black hair on the bull being held to nullify all ceremody. The sacred urine of this bull, consecrated together with that gathered from other cattle specially fed and fattened for the time, is kept in sealed vessels for purifying purposes in time of grand religious ceremony. This mixture of urine and ashes thus consecrated by prayer and *mantras* is said never to decompose, and a taste of a teaspoonful of it by the othodox is supposed to be the best atonement of one's past sins in this world. Now the Bombay fire-temple does possess all these valuable resources for Zoroastrian ceremonies as known at present, but the dissenters from this great church have in their spirit of opposition to it discarded all use of the *alats* kept in Bombay, and so have hit upon the plan of bringing them all the way down from Nowsaree, the head-quarters of the Parsee priests. If the sacred *alats* crossed a river in the way they would be rendered impure, and the very touch of a railway car would be defilement to them, consequently the *alats* had to be brought down by forced marches on foot, by a party of about a dozen men, the number being made up of cooks and coolies and others, all Parsees, of course, and all belonging to the race of heaven born priests.

The *Rast Goftar* ridicules the whole proceeding from beginning to end and also takes to task the Parsee journals for giving such glowing accounts of the proceedings, and insinuates that the same energy and enterprise could have been employed in a better cause.

—*Indian Witness*: A few evenings since we saw a Mahomedan Moulvi walking across a public square in Calcutta. A comrade walked on his right, and two young men on his left, while seven or eight others brought up the rear. There was something peculiarly Oriental in the spectacle of these men following and supporting their leader, and when they paused they were at once surrounded by bystanders who paid the most respectful attention to everything the Moulvi said and did. We have seen in other days a North India *Guru* followed in like manner by a band of disciples, and have noticed the influence which the company seemed to wield upon the people among whom they went. As we looked at the Moulvi in the midst of his followers, the thought came to us, Are not missionaries losing much by neglecting this truly Oriental custom of associating a dozen chosen men together as followers of a chosen leader?

Wednesday, February, 27.

—The *Deccan Herald*, speaking of Tarachund, Marwaree, condemned to be hung for murder, says: On Friday intimation was received that the Bombay Government declined to interfere with the confirmation of the sentence by the High Court, and on this fact being communicated to him, Tarrachund made out a *mooktier* or power of attorney and willed his assets (about Rs. 4,000 in value) to one of his three brothers and his mother; and set aside a large portion for charities in the way of feeding Brahmins and dogs, and the performance of other religious rites.

—*Bombay Gazette*: The meeting of the Exhibition Committee which was held yesterday to consider M. Joubert's proposal to hold an International Exhibition in Bombay next November, was unanimous in the opinion that an International Exhibition is a good thing in itself, but that M. Joubert's propssal should nevertbless be rejected. The decision arrived at on this latter point was a matter of course when it was found that no working plan of any kind was to be submitted to the meeting by M. Joubert or any one in his confidence. A telegram from him to the Government of Bombay was read by Mr. Grant; but it did not mend matters much; indeed, it sealed the fate of his proposal in the opinion of every one present. He asked that the buildings to be imported from England should be taken over by the Government, after he was done with them, at the English cost price. This stipulation Mr. Grant qualified as cool, and he added that if the buildings were to be paid for and the Government Departments were to supervise their construction, as was apparently intended, M. Joubert's *rôle* would only begin when the time came to take the money at the door.

—Appa Soobrana Mandre has been sentenced to transportation for life, for the murder at Nacoda Tank.

—Mr. Mahadeo Govind Ranade has been appointed Judge of the Small Cause Court at Poona, in place of Rao Bahadoor Madon Shricrishnajee, deceased.

—The *India Mirror* says:—A Hindustani paper, the *Akhbar-i-daru Saltanat*, publishes a story of a Hindu girl, sixteen years old, in Runduli, Oudh, who "by the power of God," was turned into a man on the sixteenth instant. The story is circumstantial enough, and is substantiated, not only by "our own correspondent," but by a postal card received by a relative of the family in Calcutta. The girl had been married three years, and was on a visit to her father's house. She was herself the first to announce the change that had taken place in her, and was visited *and congratulated* by numbers of friends and neighbours. Finally, the Moharur or "townclerk," of Balisur, went to Runduli, and made an official report of the occurrence.

Some years ago, a sailor on board a vessel that arrived here from England, was changed into a Scotch lass.

—*Times of India*: Our readers will recollect that last year a military scandal occurred at Bellary in connection with the annual competition of the Southern India Rifle Association. On that occasion a certain European regiment (the 7th Fusiliers) was disqualified from the contest on account of the dishonest practices of certain of its members employed in signalling the scores of their own regimental team. We regret to learn that a similar scandal has just cropped up in another European regiment, the 2nd Somerset Light Infantry (the old 13th) presently stationed at Rangoon. This unfortunate occurrence, which has caused the officers of the regiment much pain and annoyance, has naturally thrown suspicion on the extraordinary scores made in other matches by more than one man of the regiment, and it is now reported that false signalling was observed on previous days by some sepoys on the range, whose silence was temporarily secured by threats of violence if they should attempt to call attention to the circumstance.

—The weekly death-return in Madras has reached the high figure of 520, with 202 from small-pox.

—*Statesman*: A general meeting of the members of the Brahmo mandir called by the secretary to the congregation, Baboo Protanb Chunder Mozumdar, was held at the premises of the mandir on Thursday last at 7 p. m. About four hundred people were present. Before the proceedings began, the secretary handed to the meeting two letters which he had received just before entering the hall. One of these was from Baboo Kuruna Chunder Sen, the youthful son of the late minister, and the other was from eight of the Brahmo missionaries. The former claimed to be the proprietor of the mandir premises, and stigmatised the meeting as an unjustifiable interference with the property of his father, adding these words: "I hope you will not drive me to go to law to protect the right of the estate in regard to the edifice and the land of the Brahmo mandir." In the other letter the eight Brahmo missionaries protested against the meeting as a piece of disrespect to the memory of the departed minister and to the apostolic durbar. The congregation gave vent to repeated expressions of sympathy with the secretary, Baboo P. C. Mozumdar. The latter then rose, and made a pathetic speech, of which we give the substance below:—"The circumstances of the Brahmo mandir present a double difficulty. On the one hand, the congregation and the constitution of the place of worship demand that the spirit and order of the services here should be preserved intact; on the other hand, a number of respected Brahmo missionaries unite themselves with the family of the late minister to demand an interference with that spirit and order. When I returned to Calcutta last month, I found germs of this opposition; but hoping that time and reflection would effect its cure, I took charge of the services here, as I had been accustomed to do whenever my honored friend, the late minister, could not discharge his duties. The constitution of the Brahmo mandir lays down that 'no sculpture or painted object of any kind can be set apart in these premises in memory of any particular individual.' Keshub Chunder Sen himself laid down this principle, which is widely and universally known. The pulpit of the mandir is a sculptured edifice of marble. I have been required to set it apart in memory of the late minister. Though my love and loyalty to the opposing missionaries and the minister's family are great, I am not able to violate the constitution of the mandir of whose congregation I am the secretary. Setting apart the pulpit, therefore, for the period of one month as a term of mourning, I have occupied it for the last two Sundays to conduct the public services. The abuse, personalities, and the persecution to which I have been subjected for this plain course of duty are great. The letters which have been read before you give some indication of that. But I decline to enter into that subject just now. Suffice it to say that I have done my duty in the name of the mandir and of the congregation, and that mere ill-treatment cannot deter me. But I have also a duty to my respected friends, the Brahmo missionaries who opposed me, and the minister's family. I cannot therefore, proceed further without additional authority, and I lay myself and my charge before this vast congregation, and for the present bid farewell to the functions of my office as minister. If you men of the congregation can unite with all the Brahmo missionaries and the minister's family to re-elect me, I will be delighted to serve you. If not, I will not permit my presence to cause contention and strife in the

house of God. I would have a decided expression of public opinion before I resume my duties. The Theistic Church is as wide as the the wotld. I will have plenty of occasion to serve my God and my fellow-men elsewhere. Adieu!" As Mr. Mozumdar was leaving the mandir, the entire congregation, numbering about four hundred men, followed him to the late minister's house, where the other missionaries live. With one exception, they refused to meet the people assembled, and eventually the crowd dispersed.

—*The Liberal*: Socrates Scholasticus reports the story of one Pambo, a plain, ignorant man, who came to a learned man, and desired him to teach him some psalm or other. He began to read unto him the Thirty-ninth Psalm, "I said, I will take heed to my ways, that I sin not with my tongue." Having passed this first verse, Pambo shut the book, and took his leave, saying that he would go, learn that point first. When he had absented himself for the space of some months, he was demanded by his reader when he would go forward? He answered that he had not yet learned his old lesson, and he gave the very same answer to one that asked the like question forty-nine years after. We fear the number of Pambo's followers in this age will be a legion.

Thursday, February 28.

—*Bombay Gazette*; Calcutta, 28: The Government have sanctioned an outlay by the Port Commissioners of a sum of Rs. 4,33,750 for the acquisition of lands and the construction of a line from the East Indian Railway at Howrah to Shalimar Point and the erection there of wharf and landing stages to facilitate the loading of cargo-boats.

—Small-pox is prevalent to an alarming extent in Rangoon. Accoding to a telegram to a Calcutta paper, the victims were no fewer than eighty last week.

—A case in which thirty-five Munnipuries were accused of murdering a Mahomedan, who had carried away forcibly at night a Brahminee, has just been concluded at Sylhet. It appears that the husband on discovering the abduction of his wife, raised a hue and cry, and that about 200 Munnipuries went in pursuit of the delinquent, and beat him to death. One of the prisoners has been sentenced to death; 33 to transportation for life; and one to eighteen months' imprisonment.

—*Dnyanodaya*: The visit of Lord Ripon to Madras was the occasion of his receiving numerous addresses from various native sources in that Presidency. In the address sent by the Indian community of Negapatam there was a request that the Government would take back into its own hands the management of *Devastanams* or endowments of Hindu temples, because their management by Hindus was notoriously corrupt! Only a few years ago in response to a petition from the Hindus themselves, that it was not fitting that those of another religion should manage the temple affairs of Hindus, Government gave up this control to committees of Hindus. And now educated Hindus beg the Government to take back this control into its own hands! There could be no severer condemnation of the present condition of Hinduism in South India than this testimony of its best educated members as to the corrupt state of its priests. That a dishonest man may be at the same time a most religious and pious Hindu is evidence that the system is not of God. The answer of Government to the request must almost certainly be that it cannot undertake to administer the affairs of Hindu temples. Following the above petition there is a paragraph in the address from Negapatam asking for the dis-establishment of the Christian Church in India. We shall welcome that day as best for the Church in all its branches, including the Church of England. But the act that dis-establishes the Church of England will help to disendow the Hindu establishment as well, and a corrupt establishment must go any way. While complaining that the *Devastanams* which are wholly administered by the people of the land, are corruptly managed, the Negapatam petitioners, with strange inconsistency, dwell in another paragraph on the fitness of Indians to do much more than before in the government of all local and public affairs!

Friday, February 29.

—The Str. *Rohilla* with English Mails, left Aden for Bombay, Thursday, 11 a. m.

—*Times of India*: The annual meeting of the Indo-British Institution was held yesterday afternoon, under the presidency of H. E. the Governor. The report of the committee relative to the working of the Institution during the past year showed that while it had fully maintained its usefulness it had had to contend against great financial difficulties. The committee, however, believed that there had not been any abatement in the interest felt in the schools; and earnestly trusted that a knowledge of these circumstances and of the increasing calls made on the Institution on behalf of neglected and destitute children might move its friends to come more readily to its help. During the proceedings the Governor presented the prizes to the successful pupils, and, in the course of an excellent address which he afterwards made, mentioned that the deficit of over Rs. 600 had been met by the generosity of an anonymous contributor. He also stated that the Government would be glad to assist in obtaining a new building in a more suitable locality, and likewise promised to privately help in the attainment of that object.

—Deaths last week, 440. By cholera, 10.

—*Bombay Gazette*; Calcutta, 28: A despatch has been sent to the Secretary of State dealing fully with the questions which have arisen recently in Hyderabad. The Government of India fully exonerates Major Trevor from the imputations brought against him. Both Mr. Cordery and Major Trevor possess the full confidence of Government.

—*Overland Mail*, 8: Mr. George Tinworth is at work upon a large composition in very low relief on white marble. The subject is an illustration of Mr. Edmund Gosse's poem "The Sons of Cydippe," and the moment chosen is while Cydippe standing in her chariot, with outstretched arms implores the goddess to grant the "best gift" to her two sons. These latter, who have drawn their mother to the shrine, already begin to faint, and fall smitten with death, as the best boon the gods can give in answer to her prayer.

Public excitement throughout England consequent upon the announcement of the defeat of the Egyptian force under the command of Baker Pasha at Teb has been of the keenest nature.

—The Church Missionary Society has received a donation of £10,000 from the Rev. F. E. Wigram to remove the missionary children's home from Highbury to some place in the country.

—The *Indian Messenger*, on the New Dispensation difficulty: Babu P. C. Mozoomdar tried to secure the voice and authority of his Congregation by referring the question to them, but all his constitutional efforts have been stopped by the sudden exercise, by Babu Karuna Chandra Sen, the son of the late Babu K. C. Sen, of his legal right to the Mandir. He claims the sole proprietary right of the Madir as the heir and successor to the estates of his father and has threatened Mr. Mozoomdar with law-suit, as will be seen elsewhere. The result is that Mr. Mozoomdar has retired from the pulpit The reader may enquire, how could a public building like a place of worship, built by public subscription, be ever regarded as private property! To those who still remember the series of efforts that the present leaders of the Sadharan Brahmo Samaj once made, to compel the late Babu Keshub Chunder Sen, to appoint proper trustees of the Church, and also the persistent manner in which he tried to evade that public duty, the present upshot is not at all surprising. But view it from whatever light we may, this wrongful use of a public property, towards building which we, amongst many others, contributed our mites, is altogether a scandalous affair, and in this respect the conduct of the late minister of the New Despensation was not only inexplicable but highly condemnable.

Selections.

THE BISMARCK OF CHINA.

In the providence of God great men have always been raised up to meet special crises in human affairs, and the history of every nation furnishes instances For the past fifteen years the attention of the civilized world has been called to the great abilities and powerful influence of Li Hung Chang, Prime Minister and Viceroy under the Chinese Government. After the liberal education of Yung Wing at Yale College and his return to China, with the hope of being able to secure the education of a number of Chinese youth in this country, years of delay and discouragement passed without gaining the attention of the Government to his great scheme. But at last Li Hung Chang came to his help, and with his broader statesmanship led the Government to favor his far-sighted policy.

After the Tientsin Massacre of a dozen years ago, and the foreign treaties which followed it, the noble Prince advocated the adoption of various measures for bringing China into nearer relations with the outside world. Under his promptings, beginnings were made in the development of coal mines, though advancement was indeed slow. Steam navigation was encouraged, largely through his more enlightened influence until at last a Chinese steamship company was formed, in which he is a prominent director. Two short telegraph lines are now in operation, one of which has reached Tung Chow, on the Peiho, a dozen miles from Peking, and a short railroad is opened from the coal mines to Tientsin. The development of the navy and the introduction of Western drill and tactics in the Chinese army are among the improvements which the influence of this powerful statesman has advocated. The sending of ambassadors to the great powers is also a step in the general advance, and the establishment of a national school at Peking, in which students from all parts of the Empire are trained in Western science, is still another.

On several occasions Li Hung Chang, though by no means adopting the Christian faith, has shown a breadth of mind which could appreciate and even acknowledge Christianity in its general influence upon the nation. At the time of the great famine, when American and British missionaries had sacrificed their lives in the distribution of the gifts of Christian nations, this statesman, in a public address, declared that "the religion of Jesus must have great power for good, when it could lead its followers to such deeds of true philanthropy and self-denial" toward his people. The large-hearted generosity of Prince Li has also a noble monument in the hospital which was founded by him at Tientsin, and which is still under his auspices and patronage, though placed under the direction of the London Missionary Society.

It is, perhaps, not generally known that the opening of Corea to diplomatic and commercial intercourse is largely due to the statesmanship of this man, whose foresight was the first to comprehend the fact that the *only* safeguard for Corea against the encroachments of Russia must be found in the awakening of her latent energies by a close sympathy and fellowship with all the great powers; that in her present condition, though numbering from twelve to thirteen millions of people, she is simply a temptation to Russian rapacity. The lesson of the time through all the Orient is that strength no longer lies in apathy and exclusion, but in

taking a place in the rank and march of civilized nations.

The capture and exile of the Corean Regent, at the time of the rebellion in 1882, was a masterly stroke of policy on the part of the Chinese Government, and is also said to have been inspired by him. It placed the young King of Corea under great indebtedness to China, and brought him under the controlling influence of Chinese statesmanship, much to the disgust of Japan. And thanks to Prince Li, that influence has been exerted in the interest of progress. The treaty with the United State was a part of Li's plan, he having brought Commodore Schufeldt and the Corean Envoy to China together, at Tientsin, in May, 1882, Such is the true explanation of this phenomenon of the "Hermit Nation" springing at a bound to the van of progressive diplomacy and commercial enterprise. The rapidity with which Japan threw open her gates to free intercourse with the nations was scarcely more rapid or more hearty.

Chinese statesmanship is by no means disinterested in its Corean policy. It is seen that the presence of a vigorous and friendly nation occupying the peculiar geographical position of Corea will form an important barrier for China herself against Russia.

The Corean Regent whom China held as a prisoner, and in some sort also as a hostage, has recently died; yet she will not find it difficult to hold Corea to her alliance, even if need be, against Japan.

It is fortunate for China that she has the statesmanship of Prince Li as a reliance in the present difficulties between her Government and France. Months ago, when the first threatenings of war appeared, Li Hung Chang was sent to Shanghai that he might be nearer the seat of war and in easier communication with the outside world. More recently he has been appointed Viceroy of the border provinces of Quang-si and Yunnan. Whatever the issue of the impending war, French diplomacy will doubtless find abundant occasion to respect the diplomatic genius of this "Bismarck of China."

The great statesman is but poorly represented by the pigmy Chinamen whom we see in our streets. He is a man of the Manchu race, standing six feet and three inches in stature and is of broad proportions. He has a fine head with keen black eyes, and altogether the impression of his presence and bearing is something to be remembered.—(*For. Missionary.*)

OF THEORIES IN PHYSICS.

PROF. A. WHITE.

WHILE we are studying the phenomena of nature, since we know that for every phenomenon there is a cause, we are often searching for the causes. We also invent names for unknown and incomprehensible causes. These causes about which we converse so freely are known to us only so far as their effects reveal them.

For example: Gravitation is the name by which we designate the cause of motion and of pressure downward. The effects are familiar to us, but the cause itself, namely, *gravitation* remains in that "undiscovered country." We do not travel there.

Let heat be another example. The effects are quite familiar, but heat itself, the *cause*, eludes our comprehension.

In the introduction to an excellent treatise on the phenomena of light, after a brief mention of the two principal theories the author says: "In the following work the more common phenomena of light will be considered without reference to either theory;" from which we learn that a very instructive discussion can be had without reference to any theory.

Again in a most valuable treatise on electricity and magnetism by an English author this sentence occurs: "There has been much wrangling as to the hypothesis of one and of two fluids. It is quite unnecessary to assume that the phenomena are due to one fluid, two fluids, or any fluid whatever." Expressions like those above quoted are frequently found in the works of the best authors and ought to show us that we may carry on succesfully the study of those phenomena which are accessible to us through the senses while we assume nothing in regard to their inaccessible causes.

A young person while studying physics is sometimes allowed to believe that he is learning the *causes* of all the changes which he may see in this world. For example: What causes water to flow down-hill? Gravitation. What causes the great pressure of air upon the surface of water? Gravitation. What gives the directive power to the magnetic needle? The Earth's magnetism. And what is magnetism? That force which gives direction to the needle

A person who has learned these names may perhaps think that he has learned the causes of certain phenomena. But not so. He has learned a name and not the thing represented. Moreover he cannot learn the thing represented. He has the name of an unknown cause. Of that cause he can know nothing except the manifested effects. Therefore when we study a theory, and the theory cannot be verified because the nature of the subject and of our senses makes the verification impossible, we should reflect that this is not the kind of knowledge which we should strive after. We ought also to prepare ourselves beforehand by resolving to waste no arguments in trying to demonstrate such a theory. And we ought not to allow our dispositions to be soured toward any one who either maintains or denies such a theory on account of such maintenance or denial. Perhaps it might save us much trouble and vexation of spirit if we would inquire when entering upon any new field of study, what kind of knowledge can we gather in this field? And be on the look out for the line which separates the attainable from the unattainable.

It might also be well to scan a little more closely the claims of authors who so frequently present us with new books, and ask: Does this book bring to us new *knowledge* or only a new *theory*? But especially should young persons be habitually trained to mark the difference between knowledge which can be thoroughly verified and those wanderings of the imagination which have no substantial basis, and to hold in appreciative discrimination the substantial and the fanciful. There is abundant room and a fair field where we may labor for that which will richly repay our toil, and we cannot afford to waste our life in a vain effort to grasp that which we have no power to apprehend.—(*N. C. Adv.*)

LATENT ENERGIES OF THE CHURCH.

PREACHING, while it awakens the conscience and convinces the judgment, lacks the element of personal contact and individual influence. We must come up closer to men—in the pastorate, in the Sunday school, in the class-room and in the prayer meeting. We must know their wants and study the possibilities of their lives and character. We often fail to grasp the rich things in store for us till some kind friend takes us by the hand and leading us up the mountain side points to the hight before us. It is said that "kind words can never die;" whether this be true or not it is true that the friend who comes thus into one's life is never forgotten while he vitalizes all the latent energies of the soul. The true teacher is born, not made. It is not simply a question of being able to solve the problem or of becoming conversant of the facts of any given subject. This may all be done and the latent energies arg ly lie dormant still. The true teacher, by the inspiration of his own magic life, quickens ambition, inspires hope, and fills with enthusiasm the soul of the pupil, and thus calls into activity all the forces of the mind. Many a discouraged life has been thus quickened and made at last to shine as a star of the first magnitude in the firmanent of the world's achievements.

It is said that Mr. Garfield when a boy had an ambition for an education, but in the midst of the discouragements with which he was surrounded he nearly or quite resolved to become a sailor. After a few months of boating on the canal sickness diverted him from his purpose. During this illness the teacher of the district school found him and by conversation and appeal roused all the slumbering ambition of his soul and turned his face toward the goal from whixh it was never taken until it was won.

Thus the magnetic touch of personal influence and kind words has quickened into life sleeping souls and latent energies all along the history of Christian endeavor. Thus the kind words of a Christian gentleman saves a Gough from despair and gives to the world the foremost temperance advocate of the age. So a warm shake of sthe hand in old John St. Church in New York city given to a poor homesick stranger from a foreign shore "shook," says Dr. Reid, "a whole race of Reids into the Methodist Episcopal Church."

A poor little boy is found by a good Presbyterian deacon in the back part of the church on his knees weeping and praying for the forgiveness of his sins. He gave him words of encouragement and lo! as we look, Alfred Cookman bursts into the arch of our Methodist firmament, shines with almost unequaled brilliancy for a time and then "goes sweeping through the gates washed in the blood of the Lamb."

No more inviting field lies before us than this. More than this, no more important field invites our cultivation. God give us the wisdom and the skill as pastors and teachers, as leaders and as Christian workers to evoke the music from songless souls.

Now let us go back to look again at our picture. We said the Church ought to be like a Christian home. It is the only home, real home to many a weary, homeless wanderer in this sinful world. Let us then as we leave this subject give emphasis to this as an agency without which Christian manhood can never be developed. The altar must be all aglow, kindled by the fire from God's own altar brought. "Ye shall be baptized with the Holy Ghost and with fire," said the Master. "Oh, for that flame of living fire" ought to be the voice coming up from the heart of the Church. Let this flame of love light and warm all the membership of the Church and her latent energies will soon be vitalized. We need members in the Church and we have them. We need money to enable our people to build good homes for themselves and beautify them and to carry on the purposes of the Church, and we are growing rich. We need social position, the highest type of social life in the Church and we have it; but we need more than all these a baptism of love. A love which shall make sacrifice a pleasure, duty a delight and toil an exercise. To such a church home the children will be glad to come, in it the young will stay and consecrate their lives, age will rejoice in its tenderness and its light will strike across the darkness of the valley and help to light the pilgrims to their home.—(Rev. G. M. Mead in *N. Chr. Advocate.*)

THE KINGDOM OF GOD.

Amid the festivities, the good-will and good-cheer of Christmas, how easily we forget the fact of which Christmas ought first to remind us, that Christ reigns—that we enjoy not merely the benefits of his teachings, but also the blessings of his kingdom—that all that is best in human society, all that is most to be prized in our homes, all that is purest and sweetest in human friendship, and all that distinguishes our Christian civilization, is due to the fact that Christ lives and reigns as the King immortal, fulfilling the prophecy of

"peace and good will to men"! We may acknowledge him not only as our Prophet and Priest, but also as our King; we may accept his teachings, trust in his atoning sacrifice, and be obedient to his commands; but how easily we limit our thankfulness to what we receive through our belief and personal trust. Our personal religious experience makes us most conscious of our relationship to him, and therefore most sensible of those facts and truths which our faith applies to our spiritual needs, while a world of blessings consequent upon his living presence and his reign in Providence, lies around us unobserved. We may rejoice in him as our personal Savior and almost forget him as our King.

How commonly we conceive of Christianity as a system of revealed truth, as the doctrine of a divine teacher, adapted to the intellectual and spiritual needs of the race, and calculated to correct the errors of human philosophy,—a system conceived in the Divine mind and through inspiration handed down to man as a perfect guide to human thought! In a sense this conception is correct; but in a broader and better sense revelation is that particular line of human history in which we see the exercise of Divine providence for the manifest purpose of disclosing God to the world and winning to Himself the faith and worship of man. We have the Bible, and we rejoice in it as the Word of God; but not a book of the holy Scriptures was written with the purpose on the part of its author of thereby transmitting to future ages a declaration of facts or truth that should be embodied in a volume of revelation. Each writer, whether historian, or prophet, or bard, or evangelist, or apostle, wrote with reference to the needs of his own day and as moved by the events and circumstances and interests of his own generation. They entered into the activities and conflicts of their own time and saw clearly the indications of the Divine purpose; they were themselves among the chief agencies by which that purpose was accomplished; and their utterances were for the benefit of those to whom they were immediately delivered. They were the recorders and expositors of that history in which God has especially revealed himself in act and deed. Even the Apostles went forth, not with a system of doctrine delivered unto them, but to proclaim the "glad tidings," the glorious facts of the Gospel history, and to expound their meaning. What God *hath wrought*, therefore, is the substance of revelation, and our faith in the Scriptures is simply faith in the historical manifestation of God in connection with the development and the establishing of the kingdom of His Son.

When, therefore, our faith is assailed, it is our privilege to point not merely to the doctrines of Christianity, in which appears its superiority to the best systems of human philosophy, and to the corroboration of its truth by its manifest adaptation to human needs, but also to that marvelous and continuous phenomenon of human history which is marked by an obvious relation to Christ Assuming the controlling purpose and power of Providence, through all this line of history, directing the course of events to those results which are realized in the kingdom of Christ, this historical phenomenon is easily accounted for. Otherwise the manifest unity of design, traceable from the deep and prophetic sense in the minds of the progenitors of the Hebrew people of their connection with some great and far-reaching providential purpose, down through all that people's marvelous history to the fulfilment of prophecy in the advent of Christ, and onward to the overthrow of the Jewish power the dispersion of Christ's followers, the succession of Christianity to the obviously preparatory civilizations of Greece and Rome, and on farther to reforms ion and grand triumphs of the Gospel during the past three centuries, is itself an inexplicable mystery Events of the greatest moment, almost without number, remote from each other in time and place, and independent of each other in their origin—revolutions and reformations, discoveries, inventions, migrations—take their place in a grand system and contribute each their part to a grand consumation, all without the aid of a foreseeing mind or a directing hand! Such a supposition meets with the protest of reason. Whatever the difficulties of the problem which such a history presents, it is obvious that the key to its solution must be found in the fact that God reigns and is establishing the universal dominion of His Son.

This is the fact at the basis of our faith. In His kingdom God reveals himself. In His dominion over all the nations of the Earth He brings about the "fullness of time," and prepares the way for the promised Mesiah. In the person of our adorable Savior, the redeemed world's Emanuel, he reigns to day. Let this fact broaden our gratitude. We have to be thankful not merely for his teaching, nor even for that sense of his love which we may find in the exercise of a saving faith, but for the blessings incident to his reign.

Let the same fact suggest our duty. The enemies of the Messiah's kingdom are yet many, and great conquests are yet to be made before his kingship shall be universally acknowledged. Our duty points to the field of strife, to the conflict with every form of evil, to the grand endeavors of the Church militant to conquer the world for Christ, to the avenues of mercy open on every hand. If our religion is reatricted by a narrow conception of what Christ requires—if we think only of his precepts, our personal redemption through his blood, or the joys of spiritual communion—if, in short, we rejoice in him as our Savior and not as our King—we shall fail to realize the nature and extent of our obligations and be but poor servants in his cause. Our first individual duty is entire devotion to the will and service of Him whom we invite to reign in and rule over us. This rule is never more complete than our consecration; indeed it is fearfully impaired by slight disobedience: we cannot serve two masters and be loyal to either. Our second duty is to make the most of ourselves, according to the opportunities that God gives us, that our service may be as broad, as varied and as effective as it is possible to make it.

The Church is peculiarly, distinctively the people of the King. Its duty is not limited to the preaching of the Gospel, to the communion of saints and the winning of souls. These it ought to do and must do; but there are other things that should not be left undone. Christ reigns in and through the Church, and the Church in him. Wherever the battle is waged between him and his enemies there the Church should appear in the contest. She should furnish the thinkers who can defend the truth in the arena of thought. She should be masterly in the power of trained intellect. She should see that her own leaders are fore-most in knowledge. She should lead the world in benevolent enterprise. Hers should be the schools, hers the enterprise, hers the benevolence, hers the inspiration and the heroism which should lead the march of progress and give to the world the true and practical interpretation of the anthem with which the angelic host celebrated the birth of our King: "Glory to God in the highest; on Earth peace and good will to men."—(*N. Chr. Advocate.*)

CONFESSION TO MEN.

It is quite common for persons in seeking Christian holiness *to pray up against something*. It is a real obstacle in the way, although they are, often disposed to say, '*It is naught, it is naught!*' It *is* something, and not to be disposed of so summarily. It stands squarely and mountain-strong between the soul and the heavenly gift, demanding, and must receive, respectful consideration.

An unsettled difficulty with some one may be the obstacle. No progress can be made until there is proper adjustment. The language of Jesus at this point is unmistakable. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5. 23-24.)

In an excellent book on "*Christianity Demonstrated by Experience*," by Rev. James Porter, and which should be extensively circulated, an instance of this sort is given. A business man was earnestly seeking full salvation, but without success. He had had difficulty with two men and the courts had decided in his favor. But he knew that he had wronged both of them, nevertheless. When he attempted to pray, these cases stared him right in the face. So, asking God for assistance, he put himself in the way of one of them in the street, and accosting him, said: "Mr. P——, I have wronged you, and I want to set it right." The matter was settled in a few minutes, in tears on both sides. He then struck for the other man, and did the same, with like success. He was a happy man, and went to his prayers filled with delight. That trouble was the only obstacle in the way, and he removed it according to the Saviour's injunction."

Brother, perhaps you need to stop praying, awhile, and go and do some *confessing to man*. —(*Guide to Holiness.*)

Miscellany.

—The old-fashioned system of memorizing from text-books is now attacked with great vigor in many quarters. Speaking on this subject, *The Philadephia Times* says: "There should be a great deal more oral instruction and a great deal less of text-books. Especialy should there be a less stringent and exacting rule in regard to memorizing from text-books. A teacher who cannot teach history or geography without requiring a pupil to answer questions in the exact language of the text-book is not fit to be a teacher; is, in fact, utterly unfit. Some teachers exact from pupils a degree of accuracy and verbal memorizing in this regard which the teachers themselves could not attain to and which not a single member of the school board could reach, even if they had to be 'kept in after school' every day in the year."

—A story of Mrs. Carlyle's, recently published, is that on a certain day Carlyle was expected to arrive home after a short absence. Mrs. Carlyle had done "charwoman's work" to get all in perfect order for her husband's return. When all was complete—his dinner ready, his arm-chair in its usual attitude, his pipe and tobacco as he loved to find them, all looking as comfortable as possible Mrs. Carlyle sat down at last to rest with a quiet mind. He arrived, and, "after he had just greeted me, what do you think he did? He walked to the window and shook it, and asked, 'Where's the wedge of the window?' and until we had found that blessed wedge nothing would content him. He said the window would rattle and spoil all. That's just Carlyle."

—Shelly's latest estimate of Christ and Christianity deserves to be remembered. In the *Shelly Memorials*, edited by his daughter-in-law, are printed fragmentary notes of an Essay on Christianity, which his death interrupted. In them Shelly says:—"The Being who has influenced in a most remarkable manner the opinions and the fortunes of the human race is Jesus Christ. At this day his name is connected with the devotion and aspirations of two hundred millions of men. His extraordinary genius, the wide and rapid effect of his unexampled doctrines, his invincible gentleness and benignity, suggested a per-

suasion to his followers that he was something divine. The supernatural event which the historians of this wonderful man subsequently asserted to have been connected with his career established the opinion. . . . . With respect to these miracles, I decline to enter into any discussion. The power of the human mind as to intercourse with the invisible word or dominion over it is doubtless an interesting theme . . . . . His historians have left sufficiently clear indications of the genuine character of Jesus Christ to rescue it for ever from the imputations cast upon it. We discover that he is the enemy of oppression and falsehood; that he is the advocate of equal justice; that he is neither disposed to sanction bloodshed nor deceit, under whatever pretences. We discover that he was a man of meek and majestic demeanour, calm in danger; of natural and simple thoughts and habits; beloved to adoration by his adherents; unmoved, solemn, and severe. He opposed, with earnest eloquence, the panic fears and hateful superstitions which have enslaved mankind for ages."

—*Guide to Holiness*; Report of the Tuesday Meeting, New York:

Sister——praised God that He enabled her to take Him at His word, and she had been brought to the point where she dared to look up to the Father, and in the name of Jesus ask anything, believing that He would bestow it upon her. She had often received answers to her prayer even while she was speaking. We are taught in the word that we may be made partakers of the divine nature, and that must come through trusting in God. We can take Him at his word, and commit ourselves to Him in faith. Although she did not intend to speak of it, yet she felt constrained to say that since she had been in New York she had been healed in body. She did not come for healing in body. She thought her Master was made perfect through suffering, and she was willing to suffer, if it was God's will. Two weeks ago she was sent to New York and somebody suggested that she should go to a certain person and ask prayer for the healing of her body. There was a certain work before her to do which she could not do unless healed, but she was willing to suffer or work. On Sunday morning as she was making preparation for breakfast, she felt impressed to ask the Lord about the healing, and as she talked with Him, she asked, May I be healed? and the answer came, "Thou art made whole!" and she felt in her whole body the power of Him who first breathed life into the lifeless clay. God wanted her to work and gave her the strength that she might use it for Him, and strength came to her weakened ankles. In view of the old helplessness she did not think that she could walk any distance and turned to ask the way to ride to Church. Then the Lord said, "You are healed, why not walk?" And she did walk a long distance, and back again, and up three pairs of stairs, and again in the evening she walked a long distance without any weariness, but was as strong as a child twelve years old. She was a Presbyterain and she was not led to this experience by reading or asking anybody's prayer, but from God's voice in her soul, and she believed God.

TELEGRAPHIC NEWS.

Cairo, February, 21st: News has been received here that General Gordon contemplates going to meet the Mahdi.—The arrival of General Graham at Suakim is announced.—The Expedition advances to the relief of Tokar on Sunday.

London, 21st: The strike of cotton operatives at Darwen has terminated.

Cairo, 22nd: News has been received here that Tokar surrendered to the enemy yesterday.—The surrender of Tokar was owing to the disaffection of the garrison, half of whom submitted and the other half escaped.—The future action of the British expeditionary force is not yet known.

London, 22nd: The Speaker in the House of Commons last night read a litter from Mr. Bradlaugh, in which he undertook to abstain from attending the sittings of the House of Commons pending the decision of a Court of Law. Sir. Stafford Northcote moved to reaffirm his former resolution of 11th instant, that Mr. Bradlaugh be excluded from the precincts of the House, which motion was adopted by a large majority.

Cairo, 23rd: Genral Graham, Admiral Hewett and Baker Pasha have gone to Trinkitat.—A portion of the Egyptian troops have left Khartoum.

London, 23rd: The House of Commons last night, after a long debate, Voted the Address in reply to the Royal Speech.—Sir Charles Dilke, replying last night to Mr. Stanhope's motion calling the attention of the House to Russian action with respect to Merv, said it was impossible to state at present the views of the Government, as they were in course of communication with the Russian Chancellor on the subject. Sir Charles said that the British Government adhered to its former assurances given to the Ameer of Afghanistan, and that it was the policy of Her Majerty's Ministers to make Afghanistan strong and independent as an advanced post of the British Empire. Abdul Rahman, he said, was stronger than any of his predecessors and had always been friendly to the British Government. The delimitation of the frontier of Northern Afghanistan is seriously occupying the attention of the Government. The Government of India have formally assumed the administration of Quetta, and our position on the North-West frontier was very satisfactory.—Lord Fitz Maurice said he believed that the exchange of communications between England and Russia will strengthen the bonds of friendship between the two countries.—Sir Henry Brand announced last night his resignation as Speaker of the House of Commons. The right hon. gentleman will be raised to the Peerage.

St. Petersburg, 23rd: Several of the tribes between Russia and Afghanistan have solicited the former's protectorate.

London, 24th: Mr. Deasy, a Nationalist, has been elected member for Cork (City) by a majority of 997 votes.

Cairo, 24th: Four thousand three hundred British troops have been landed at Trinkitat and are preparing to advance. British cavalry who have made a reconnaissance state that the strength of the enemy is ten thousand men.—It is reported that the British army of occupation in Egypt will be increased to ten thousand men.

St. Petersburg, 25th: General Rosenbach has been appointed Governor-General of Turkestan, replacing General Tchernaieff. The appointment is considered as a concession to English susceptibilities with respect to Russian action in Central Asia.

London. 26th: The Marquis of Hartington, Secretary of State for War, replying to a question in the House of Commons last night, said that within certain limits General Graham possessed full discretionary power in connection to the Sondan. The chief object, his lordship said, was to secure the safety of Suakim, and it was not intended that the expedition should advance for the next few days.—Sir Henry Brand has been raised to the peerage under the title of Viscount Hamdden, and he has also been granted a pension.—An explosion, supposed to have been caused by dynamite took place at one o'clock this morning in one of the cloak rooms at Victoria Station. Seven people were injured, and the station and adjacent property were severely damaged.—H. M.'s troopship Crocodile left Portsmouth yesterday for Bombay.

Cairo, 26th: A thousand British troops have occupied a fort four miles from Trinkitat The enemy fled on their approach. A decisive battle is expected to be fought on Thursday at El-Teb.

Suez, 26th: In consequence of the abolition of quarantine on arrivals from Bombay, the conveyance of mails *via* Suez and Alexandria will be resumed.

Teheran, 26th: Ayoub Khan, in pursuance of orders sent from here, has been detained at Meshed.

London, 27th: The amount of the supplementary credit for Egypt is £500,000.—Mr. Arthur Wellesley Peel was yesterday elected Speaker of the House of Commons unopposed.—No clue has yet been discovered to the perpetrators or origin of the explosion at Victoria Station, but there is little doubt that a package containing dynamite had been left in the cloak-room.—The Right Hon. Thomas Milner Gibson, dead.—H. M.'s troopship Malabar arrived at Portsmouth from Bombay yesterday.

Hongkong, 27th: The French troops are now concentrated, and an attack on Bacninh is imminent.

Paris, 27th: Admiral Miot has superseded Admiral Galiber as Commander of the French Naval Force in Malagasy waters. The appointment indicates a spirit of conciliation on the part of the French Government.

London, 28th: The 2nd battalion of the 18th Regiment left Portsmouth yesterday for Gibraltar and Malta respectively, and the 56th Regiment has left for Alexandria.—The finding of the Court-martial on the recent stranding of the Troopship Euphrates is that the captain be dismissed from his ship.

PASSENGERS SAILED.

Per Str *Titaria*, 28th for Trieste:

Mr Jehangeer, C J Ready-money, Mrs Jehangeer Ready-money and two children, secretary and two servants, Mr H E Sawyers, Mr S M Nickerson, Vicomte de Bare de Comegne, Baron de Fontmayne, Mr Otto Tesche, Reverend Mr Ostermayer, Mrs Ostermayer and two children, and Mr G Singer.

Per P and O Str *Brindisi*, 29:

For London—Miss Blenkarn, Mrs Marryat and infant, 3 Misses Marryat, Master Marryat, Mrs Fanshawe and 2 children, Mr F Fletcher, Dr and Mrs C Steel, Miss Frazer, Mr Medworth, Mr J Smalley, Mr Alfred Barton, Mr and Mrs Noble Richardson, Mrs Goldingham and child, Miss Miller, Mr F H Holloway, Miss M M Becker, Two Misses Berkeley, Mr and Mrs Shannon and two children, Mrs Connor, child and infant, Col Hastings Fraser, Mr H D Barclay, Lieut F M and Mrs Ackley, Mr Edward Booth, Dr and Mrs Whitney, A Chinese lady 2 children and infant, Mr and Mrs C A Ainslie, Mrs Hibbert, Rev R J Bell, Mrs Nicholls Coates, Major D M Potter, Lieut W M Russell, Mr A Darkeford, and Mr Runciman.

For Brindisi—Mr and Mrs J Selkeld Robinson, and Mr A M Robinson.

For Venice—Mr G Salmon, Mr J G Mills, Mrs M S Cary, Mr J S Cary, Capt and Lady Elizabeth Clough-Taylor and infant, Mr H Spencer, Major L Deakin, Mr C Holmes, Mr Basil Lang, Mr Piers Morris, Col J W B Champain, and Mr W Cunliffe.

For Suez—Mr C E Burne.

For Gibraltar—Mrs W Lovett, Mr G B Botley, and Mr J Ares.

For Aden—Mr W T Smellie.

PASSENGERS ARRIVED.

Per P and O Str *Bokhara*, 28:

From London—Mr and Mrs J C Browne, Mr and Mrs Goldburn, Mr Orrah, Mr H and Miss Browne, Mrs B and Miss Webster, Mr and Mrs Curdew and two infants, Miss A E Hartley, Mrs H G Saunders, 2 daughters and child, and Mr and Mrs Kennedy.

From Brindisi—Mr Abdul Hak Sirdar Diller Jung Bahadur, Mr Syed Nurudin Khan, Mr Lee, Col Coddington, Rev J Stephenson, Miss E Wilson, Mrs H A Shaw, Col Hills, Mr Lindsay Neill, Mrs Craik, Mr W McCarran, Col Chesney, Col H Van Heythuysan, Mr H St G Tucker, and Mr Blanc Rensee.

From Venice—Mr and Mrs Troward, Mr W Mellor, and Mr A P Young.

From Port Said—The Rev A H Newman.

Domestic Occurrence.

MARRIAGE.

COBB—TIGHE—Feb. 25th, at Bombay, George Henry Cobb, Inspector, Bombay Police, to Fanny, eldest daughter of M. Tighe, Esq., retired Superintendent, Bombay Police.

DEATHS.

CHITTY—Jan. 28th, at Clifton, Bristol, Helen Alyes, the beloved wife of Colonel W. T. Chitty, H. M. Bombay Staff Corps.

RIX—Feb. 19th, at Belgaum, Elizabeth Alice, wife of W. B. Rix, Sub-Engineer, P. W. D., aged 34 years and 10 months.

"BOMBAY GUARDIAN."

Subscriptions received from 23rd February to 1st March 1884.

M. W. Walker, 10th Novr. 1884	7	10
G. E. Young, 31st Decr. 1884	7	10
A. Christie, 12th Novr. 1884	7	10
M. K. Smith, 31st Decr. 1883	7	10
C. Tapsell, 19th August 1884.....	3	13
Rev. Thomas Stothert, 31st Jan. 1885,..	10	0
Dr. F. T. Whitney, 28th Feb. 1885	9	4

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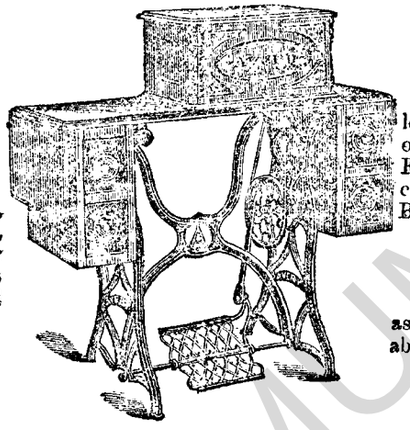

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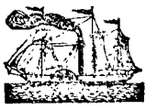

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